

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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QUAKER EPISTLE.

Extracts from the Epistle from the Yearly
Meeting, held in London by adjournment, from
the 23d of May, to the 2d of June inclusive,
1832.

To the Quarterly and Monthly Meetings of
Friends in Great Britain, Ireland, and elsewhere.

We acknowledge our reverent thankfulness
to the Preserver of men, that the pestilence
which has visited various parts of this kingdom,
since we last met, is now very much diminished.
The ravages of this disease have been far
greater in other nations than in ours; hitherto
the Lord, in his unmerited goodness, has stricken
us very gently with his rod:—this may be
only for a time. May we seriously consider, as
a body of professing Christians, what share we
have in the multiplied sins of our country,
which do indeed justly render it deserving of
the Divine chastisements. Solemn reflections
have been awakened, in contemplating the nature
of this scourge. "It is of the Lord's
mercies that we are not consumed, because his
compassions fail not." We earnestly entreat
every one to improve this awful visitation; and
not to forget how rapidly many in this, as well
as in neighboring countries, have been removed
by it from time to eternity.

We feel a warm and affectionate concern
that all may be fully awakened to the necessity
of having an interest in Christ; of knowing
him to be their Redeemer. Dear friends, may
the Holy Spirit enlighten your understandings
to a sense of the need of a Saviour; and may
we all, with penitent hearts, look in simple
faith unto the Lord Jesus, "who, his own self
bare our sins in his own body on the tree, that
we, being dead to sins, should live unto right-
eousness." In boundless love he tasted death
for every man; all that inherit eternal life,
of every age, and of every nation under heaven,
partake of the blessings of that redemption
which comes through his sufferings and death;
he gave himself for us, that he might redeem us
from all iniquity, and purify us unto himself.—
How essential, then, is it to each of us, that we
seek to be cleansed from every sin, and hence-
forward to live in all righteousness and holiness.
This change of heart can only be brought
about by the power of the grace of God: the
Comforter, the Spirit of truth, is to guide us
into all truth; Christ has declared himself to
be the bread of life. He is not only the light
of the world but the life of men.

In addition to the practice of the family
reading of the Holy Scriptures, the importance
of which we deeply feel, be encouraged often
to read them in private; cherish a humble and
sincere desire to receive them in their genuine
import; and, at the same time, dear friends,
avoid all vain speculations upon unfulfilled
prophecy. And whilst we fully acknowledge
that "all Scripture is given by inspiration of
God," a view supported by sound and undeniable
rational evidence, let us ever bear in mind,
that it is only through faith which is in Christ
Jesus that they are able to make wise unto sal-
vation. As this precious faith is sought for
and prevails, the evidence of the spirit of God
in our hearts most satisfactorily confirms our
belief in the divine authority of these inestima-
ble writings, and increases our gratitude for the
possession of them, and for the knowledge of
that redemption which comes by the Lord
Jesus.

Earnestly beseech the Lord to grant you, in
his mercy, the communion of the Holy Ghost;
at the same time pray that you may be preserved
in reverent humility; steadfastly looking
unto the Lord Jesus. Live in the pure and
holy fear of God, striving to keep all his com-
mandments. Then will at times be granted an
inward persuasion, that Christ is indeed your
Shepherd, and that you are of those who hear
his voice; faith and hope in the gospel, which
give stability to the soul, will be experienced;
and being weaned from all inferior dependents;
you may at times reverently apply the language,
"Lo, this is our God: we have waited for him,
we will be glad and rejoice in his salvation."

Our views of the simple and spiritual char-
acter of the gospel of Christ, and of his imme-
diate government of his church, have led our
religious Society conscientiously to refuse the
payment of all ecclesiastical demands. We
consider them as having their origin in the
usurpation and exercise of a power which Jesus
Christ never conferred; and as it is a testimony
to the supreme authority of our blessed
Lord, which we think it our duty to uphold,
we earnestly exhort all our members to act in a
meek and quiet spirit, and to maintain this tes-
timony with consistency, as unto God and not
unto men. The amount of distraints under
this head, as now reported, is upwards of
£12,600, exclusive of a small sum for purposes
of a military nature. Our conviction of the
peaceable nature of the Christian dispensation

has been often stated. We do not consider that
the proper maintenance of this testimony pre-
vents us from exercising our civil rights as
members of the community, or interfere with
our acting as good and faithful subjects. On
the contrary, we believe that the Christian re-
ligion leads to the performance of all civil as
well as religious duties, with the greatest pro-
priety and advantage. At the same time we
are convinced that, circumstanced as we now
are on these islands, our members are especial-
ly called to watchfulness and circumspection;
the risk is great when political excitement pre-
vails, lest he, who would desire to walk as be-
comes a Christian, may be led, step by step, to
take a part in proceedings which are not con-
sistent with true religious principle, and may
thus greatly hazard his own growth in grace.

We therefore, tenderly but earnestly exhort
all our near friends to be very careful that they
do not, by involving themselves in political
questions, endanger their religious welfare, or
that calmness of mind so important to the right
performance of every Christian duty.

Dear friends, in conclusion, we cordially bid
you farewell in the Lord Jesus. Signed, in
and on behalf of the meeting, by

SAMUEL TUKE.

From the London Sunday-School Teachers' Magazine.

FAMILY INSTRUCTION.

It is a mistaken opinion, that Sunday-schools
are designed as a substitute for family in-
struction. They are provided only to supply de-
ficiency. They were instituted at first for those
children who were poor, and wretched, and
ignorant, that they might be taught to read, and
take care of themselves. In a short time after
they were collected for these purposes, it was
found that religious instruction might be
profitably given. The system proved well
adapted to this end, and children enough were
found who received religious instruction from
no other source.

The moral and religious education of the
young has always been the principal object in
Sunday-schools ever since they were introduced
among us, and it is only in the most populous
places, and among a very limited class of persons,
that schools are held on the Sabbath for any
other purpose than this. Such are the advan-
tages of this mode of instruction, improved and
enlarged as it has been by the results of ex-
perience, that many parents who are abundantly
competent to instruct their own children in
these things at home, send them to the Sunday-
school.

We have been led to these remarks by some
sound suggestions on the subject, which we
find in a book without title or date, but ap-
parently several hundred years old, and in
which it appears both as a preface and a post-
script. We present it to our readers: if they
are parents, they have their duties stated to
them in a clear and convincing manner; and
if they are teachers, they are provided with
motives and arguments, which they may profit-
ably and properly urge in their visits to families
where the children of their classes reside.

"A very learned and godly divine, having
bemoaned the great distraction, corruptions, and
divisions that are in the church, thus re-
presents the cause and cure.—Among others,
a principal cause of these mischiefs is the great
and common neglect of the governors of families
in the discharge of that duty which they owe
to God for the souls that are under their charge,
especially in teaching them the doctrines of
Christianity. Families are societies that must
be sanctified to God as well as churches; and
the governors of them have as truly a charge of
the souls that are therein, as pastors have of the
churches. But alas! how little is this consid-
ered or regarded! But while negligent ministers
are (deservedly) cast out of their places, the
negligent masters of families take themselves
to be almost blameless. They little consider
what a charge is committed to them, and what
it is to bring up a child for God, and govern a
family as a sanctified society. O how sweetly
and successfully would the work of God go on,
if we would but all join together in our several
places to promote it! Especially women
should be careful of this duty, because as they
are most about their children, and have early
and frequent opportunities to instruct them,
so is this the principal service they can do to
God in this world, being restrained from more
public work. And doubtless many an ex-
cellent magistrate hath been sent into the
commonwealth, and many an excellent pastor
into the church, and many a precious saint to
heaven, through the happy preparations of a
holy education, perhaps by a woman, that
thought herself useless and unserviceable to the
church. Would parents but begin by times,
and labor to affect the hearts of their children
with the great matters of everlasting life, and
to acquaint them with the substance of the
doctrine of Christ, and when they find in them
the knowledge and love of Christ, would bring
them then to the pastor of the church to be
taught, and admitted to the further privileges of
the church, what happy, well-ordered churches
might we have! Then one pastor need not be
put to do the work of two or three hundred or
thousand governors of families, even to teach
their children those principles which they
should have taught them long before: nor
should we be put to preach to so many misera-
ble, ignorant souls, that be not prepared by
education to understand us; nor should we
have need to shut out so many from holy
communion upon the account of ignorance, that
yet have not the grace to feel it, and la-

ment it, nor the wit and patience to wait in a
learning state, till they are ready to be fellow-
citizens with the saints, and of the household of
God. But now they come to us with aged
self-conceit, being past children, and yet
worse than children, still having the ignorance
of children, but being overgrown the teach-
ableness of children, and think themselves wise,
yea wise enough to quarrel with the wisest
of their teachers, because they have lived long
enough to have been wise, and the evidence of
their knowledge is their aged ignorance. And
it is for the want of this laying the foundation
well at first, that professors themselves are so
ignorant as most are, and that so many, espe-
cially of the younger sort, do swallow down al-
most any error that is offered them, and follow
any sect of dividers that will entice them so it
be but done with earnestness and plausibility.
For alas! though, by the grace of God, their
hearts may be changed in an hour, yet their
understandings must have time and diligence
to furnish them with such knowledge, as must
establish them, and fortify them against deceits.
Upon these and many the like considerations,
we should entreat all Christian families to take
more pains in this necessary work, and to get
better acquainted with the substance of Chris-
tianity."

THE STATE OF EUROPE.

To a reflecting mind trained to the task of
watching the currents of public opinion, the
state of Europe appears singularly portentous
of change. The recent triumph of the reform
party in England would only seem the entering
wedge for future measures; it is only an ac-
quisition of power to be used in the spread of
republican principles and in rooting out ancient
abuses and in leveling the inequalities which
have been created by hereditary honors.

Some of the pledges that will be required of
the members of the next parliament will be of
a character indicating a deadly hostility to
hereditary emoluments and distinctions. Let
England alone, and the leveling system will
obtain far and wide throughout her domain.

The editor of the New York Albion, who
writes with candor at a remove from the blind-
ing excitement of party, makes some remarks
on this subject which we are happy to transfer
to our columns. He says,

"The final triumph of the bill, as might be
expected, restored much tranquillity to the
country, and dispossessed the mob—if we ex-
cept the attacks on the King and the Duke of
Wellington—of that alarming and ferocious
attitude it had assumed on the resignation of
the Grey Ministry. Bonfires, festivities, and
other demonstrations of joy took place in very
many places, and a large portion of the nation
gave signs of general satisfaction.

But notwithstanding this apparent calm—
a calm which perhaps succeeds a storm—it is
certain that the seeds of fresh innovations and
new discords are deeply sown. The formida-
ble posture assumed by the great bulk of the
people, and their desire for greater and more
extensive changes, are only for a moment sus-
pended; the sword is not sheathed, the wearer
is only resting a moment on its hilt. The Po-
litical Unions, by far the most potent agitators
of the kingdom, have in very few instances dis-
banded themselves, notwithstanding their exis-
tence is contrary to law and in defiance of the
positive injunctions of the King's proclamation.
On all occasions which call for action, they are
instantly up and doing; and it is abundantly
clear, that under a Reformed Parliament it will
be quite impossible for any cabinet to conduct
the affairs of the country to their wishes and
injunctions. What a new and formidable po-
litical engine is thus created in England.

We have, on a former occasion, expressed an
opinion that the institutions of England were
destined to undergo a speedy modification or
demolition. This opinion is not weakened, but
has received increased force as events have
daily unfolded themselves.

The following is the scheme for future re-
form, as laid down in one of the most able and
popular periodicals in London, the July number
of the Monthly Magazine. After declaring
that the crown lands, corporation and church
property, &c. must be sold, and the proceeds
applied to the extinguishment of the national
debt, the article proceeds—

"We also propose the sale of the crown and
regalia, now deposited in a chest of Holyrood
Palace, only to be stolen, or destroyed by fire.
In the altered condition of national feeling in
Scotland, no resistance would be made to the
measure, for the feudal motives for preserving
these emblems of sovereignty are long ago for-
gotten, and our policy now is not to consult the
prejudices of the Highland chiefs, but to give
bread to the Paisley weavers. Holyrood House
itself may also be sold, with many other unin-
habited palaces and royal castles in various
parts of the kingdom.

Viewed together, these sums are as follows:
Crown lands, 17,000,000
Corporation property, 100,000,000
Church do. 60,000,000
Decayed charities, 25,000,000
Greenwich hospital, 20,000,000
Chelsea hospital, }
Scottish regalia, } 10,000,000
Holyrood house, &c. &c. }

£332,000,000

Thus it is apparent that one-third portion of
the national debt may, in a single session of
parliament, be made to disappear, if the slight-
est vigor be displayed, and this fact be properly

understood, that small measures and nibbling
retrenchments will no longer satisfy the na-
tion."

The writer then proceeds to this plan of re-
trenchment, and insists that the army for
guarding Great Britain and Ireland must be re-
duced to 10,000 men—that all the cavalry must
be broken up as useless—the whole corps of
marines be disbanded, and that such colonies
as cannot protect themselves "are unworthy of
preservation, and should be at once disavowed
as a dead weight from the crown." In this
way it is made to appear that 26,000,000 of
taxes may be annually saved.

Many of our readers, we know, will say that
these extravagant schemes are entertained by a
few only, of wild and visionary men who have
little weight in the country, and that the nob-
ility and people of property will rally and arrest
the progress of those dangerous innovations
which the conservative party so much appre-
hend. It may, and probably will be so; still
we should not shut our eyes to known and pal-
pable facts—we should not forget the extraor-
dinary diffusion of republican opinions lately
spreading through all the manufacturing and
trading classes in England—nor should we
conceal from ourselves the knowledge, that a
large part of the Whig nobility often yield a
sort of tacit admission to sentiments having
partly, if not wholly, a similar tendency.

Dr. Bartlett, the writer of the above, will soon
discuss the probabilities of an European war,
which, if it should take place, will either hasten
or retard the onward march of freedom.—
New York Messenger.

CONTEMPLATION ON THE WORKS OF NATURE.

The manifestations of wisdom and power
displayed in the works of nature, present a va-
riety of pleasing objects to the pious mind.—
The wise man beholds the face of God in the
face of nature. This vast globe, created for
the residence of mankind, though defaced, de-
ranged, and cursed on account of sin, exhibits
strong testimony in favor of the wisdom and
power of the Creator.

To begin with objects of less note: observe
what a multitude of animals, insects, and rep-
tiles, of various descriptions and sizes, all cre-
ated under different conditions, and move in dif-
ferent circles, yet there is an exact proportion
and regularity in their members, and the stores
of nature are suited to their wants.

The fishes of the sea, and the fowls of the
air, and the beasts of the field, are all fitted for
certain modes of living, and taught by natural
instinct to move in the circle for which they
were formed. The earth itself is replete with
an astonishing variety of matter and form, be-
ing fraught with stupendous mountains, pro-
jecting rocks, and stormy seas, interspersed
with fertile plains, and clothed with verdant
meadows, humble shrubbery, and lofty trees.

Meanwhile unnumbered springs of water clear
as crystal, burst forth from hills and perforated
mountains, and dashing down precipices form
cascades; or gliding in milder currents spread
life and health in their course, till lost in streams
of greater and increasing magnitude, they form
mighty rivers, and mingle with the ocean. On
one hand the towering cliff rears its lofty sum-
mit almost, if not quite to the region of the
clouds; on the other, the humble vale winds
among the distant hills. At one time we are
delighted with the softness and sweetness of
the surrounding atmosphere, which plays in
gentle zephyrs over the verdant landscape; at
another we are driven almost to despair by the
furious ragings of the tempest, spreading desola-
tion and ruin in its course. Attracted by the
solar rays, the exhaling waters arise into the
region of the air, where they collect, form clouds,
and becoming more and more dense, fall in
showers of fruitful rain to revive the drooping
foliage, and replenish our thirsty springs. The
sun by his annual circuit and diurnal revolu-
tions, (or perhaps rather the earth as the philo-
sophers tell us,) is the instrumental author of
cold and heat, summer and winter, day and
night. When he rides high in our heavens,
and pours his burning beams abroad, ice bound
rivers, frozen seas, and the mountain ice melt
down in gentle currents, and mingle with their
native elements; while the feathered songsters
pour forth to meet the rosy spring, and with
notes of gratitude and songs of praise hail the
brightening day.

The hills and valleys are covered with ver-
dure, and all nature, green and flourishing, dis-
plays her brightest charms before the morning
sun. The singing of birds, the odor of flowers,
the ever varying scene of fields, gardens, and
forests, all contribute to enliven the soul, and
tranquilize the mind. But the heat increases,
and the morning choir are driven to their noon-
tide retreat, and a single luminary of inferior
magnitude appears in all the lofty concave of
the skies, and the eye still wanders unrestrained
amid the viewless winds of heaven, till rest
of strength it makes an effort to grasp infinity,
but failing amid trackless specks of endless
blue, it falls back, and fixes on the ground.

But when the sun retires far to the south, he
leaves the earth a prey to rigorous blasts of
north wind—the surface is bound in fetters
of ice, or clothed with a mantle of snowflakes.
Rivers and streams of water not long since run-
ning with velocity, or dashing their proud
waves against the surge-repelling rocks, are
checked in their course, and their surface con-
verted to plains of ice solid as a floor of marble,
while millions of animals lie dormant in their
subterranean retreat, awaiting the return of

spring to call them from their wintry graves.

The moon with her silver crescent disperses
the horror of midnight darkness, while through
the lofty concave there appear ten thousand
burning fires, occupying local orbs or traversing
in harmony the variegated face of the horizon.
They speak the language of heaven, and tell
us God is great as well as good.—Chr. Adv.

JEWISH CONVERTS AT SMYRNA.

A letter from our correspondent at Smyrna,
has just come to hand. We have room left only
for the following extracts.—Boston Recorder.

Smyrna, June 23, 1832.

The good news which we have just received,
I am eager to communicate to you by the first
opportunity. When I wrote you the other day
recounting the history of the banished Jewish
Christians, the decree had already gone forth,
giving liberty to the captive. By a firman of
the Sultan, issued about the first of the present
month, they all have permission to go whither
they please, entirely unconstrained, with the
single exception of to Constantinople. Be-
sides the three who had arrived in Smyrna,
three others had escaped from Nicodemia, so
that the Armenians, by whose influence the
firman seems to have been obtained, were prob-
ably fearful that the whole thirteen would thus
pass out of their hands. Whatever may have
been their motive, we are bound to bless God
for the happy result, which leaves them at lib-
erty to pursue an honest calling for their own
livelihood, and in situations, it is to be hoped,
where they may receive more thorough Chris-
tian instruction.

July 6th.—Mr. Lewis, though somewhat in-
terrupted in his dispensary, continues indefat-
igable in his labors among the Jews. John
Baptist is at Brusa, and the other converts
have been to Magnesia, Cassala, Vourla, and
other places in this vicinity, to commune with
their "brethren, their kinsmen according to
the flesh," concerning Jesus of Nazareth.—
Mr. Farmer, the young Jewish Missionary, has
gone "down into Attalia," (Adalia,) having
Baptist in company. From thence he was
shortly to sail for Tarsus on the coast of Syria.

Mr. and Mrs. Jetter, our friends of the church
missionary society, have a delightful school of
Greek girls in the village of Boujah. What has
also afforded us great pleasure, is that five
Turkish girls attend with them on most of the
exercises. We feel more and more convinced
that the time has come to commence mission-
ary labors among the Mahometans, and have
lately held some interesting discussions with
individuals who have accepted copies of the
Scriptures.

AMERICAN INSTITUTE OF INSTRUCTION.

The third Annual Meeting of the American
Institute of Instruction, has been recently held
in this city. The fear that malignant disease
either already prevailed in Boston, or might
break out during the session, together with
other adverse circumstances, had given rise to
apprehensions, in the minds of many, in regard
to the results of the meeting. But we are
convinced, as well as assured by those, whose
opinion on this point is fully entitled to our con-
fidence, that no meeting of the Institute has
ever been more interesting or important. The
lectures of which fourteen were delivered, in-
cluding the introductory address, and the prize
essay, are said to have been even more practical
in their character, than on any former occa-
sion. Several animated discussions were held
on the propriety of Emulation, and the expedi-
ency of the teacher's joining in the sports of
his pupils, as well as a number of very impor-
tant resolutions passed. But we have only
room in the present number for this very brief
notice of the proceedings of the Institute. We
cannot, however, forbear to add, that an almost
universal impression seemed to prevail among
the members, that one of the most prominent
errors of Education at the present time, is an
almost exclusive cultivation of mere intellect,
to the neglect of the physical and moral well
being of the pupil, especially the latter; and a
neglect of the Bible in schools, as its basis.—
Instruction, it was also believed, is not render-
ed sufficiently thorough, and is not, in general,
adapted to the powers and capacities of the dif-
ferent individuals for whom it is designed.—
Annals of Education.

WHAT EVIL IS THERE IN REVIVALS?

A Baptist church within the scope of our
acquaintance has been blessed with times of
refreshing from the Lord's presence, for several
years past, at intervals. During these several
seasons of mercy, 238 members have been
added to the church by baptism. Of these, 16
have become disorderly and have suffered ex-
clusion, whilst two hundred and twenty-two,
continue up to this time steadfast in their
profession. This is a small proportion of chaff
for so large a crop of wheat. Of the persons
admitted as above one has become a faithful
and successful minister of the Gospel, fifteen
have been long engaged in Sabbath School in-
struction, eight or ten, frequently take a part
in prayer meetings—and near 200 are members
of Tract, Bible, Missionary and Temperance
Societies, and zealously engaged in promoting
the cause of Christ. So much for Revivals and
hasty admissions.

The Baptist Central Church in Middlebo-
rough have invited the Rev. HARVEY FITZ to
become their Pastor and we learn that Mr.
Fitz has accepted their call, and will im-
mediately enter on his appropriate duties.

From the Religious Intelligencer.

DRESS.

Mr. Editor.—The extent to which extravagance in dress has for a long time been indulged in by the professed friends of Christ, and more particularly by Christian females, has come to be a matter of very just complaint, and if I mistake not, the time has come for the church to purge herself from this stain, and to teach her female members the meaning and the application of those words of the Apostle, "Let the women be adorned with modest apparel," &c. I cannot see why this part of the divine word should be considered as obsolete, for if it was proper for the great Apostle to the Gentiles to notice so "small a matter as that of dress," by what sort of metaphysical reasoning, or ingenious explanations is this "small matter" to be thrown out of the Christian Chart in these last days? or in other words, was that part of the word of God which has reference to dress, (and which positively enjoins simplicity in this respect) written only for the days of the Apostles? or does it remain in full force until now. If this be admitted, and if our fair friends, for whose benefit especially we are writing, are willing to take the Scriptures for their guide in this matter, then we may with confidence calculate upon a successful effort to convince them of their error. Where then is the Christian modesty of wearing a dress so extremely contracted in its length, as many which we are frequently pained to see upon the persons of Christian females. Why is it that this "style" of dress is adopted? Is it because it is more becoming and proper for a woman professing godliness, than a different one? No. Why then? Oh it is the fashion! Oh shame, Christian! where do you look for your rules and maxims of life? To the gay and fashionable of this world? What says your Master? "Be not conformed to this world." But say you, I must not be singular. What, a Christian, and not be singularly different from mere worldlings? You must be in many respects singular, or you will not act up to the precepts of the Gospel. Again, where is the Christian simplicity of a sleeve that will measure at least three times the dimensions which common decency would dictate? Or where is the Christian simplicity of being adorned with laces—veils—flowers, and a thousand other fantastical top knots, which would far better become a ball room or a theatre, than a church—or a gay and thoughtless follower of the fashion, than a devoted Sabbath School Teacher, or a humble follower of Christ's actions in any of the various schemes of Christian benevolence. What think you then, disciple of Jesus: is there no moral character connected with your dress? Do you not exert an influence that is affecting the cause of Christ, by your dress? Is there no guilty "conformity to the world" in this matter? How much of your precious time do you spend over your dress—how much thought does it engross—how much like the world are you in this respect—and how little like what Paul has directed you to be? If a casual observer should chance to drop into one of our churches on a communion occasion, what would his eye behold, but the surface of an extensive milliner's shop, spread out over almost the whole female part of the assembly? And he might see many seats filled with the dresses of four or five, which would conveniently seat the persons of six properly clad. And if he should inspect more closely the grotesque appearance of the audience, would he not find that the proportion of gay dresses was much larger than in an ordinary promiscuous assembly? But I need not pursue this subject any farther, to prove the existence of the evil; for it is an evil which shows itself to our every day observation, and one too which is obviously increasing upon us. And shall not the searching operation of truth be applied to break up these unhalloved and disgraceful habits, and to purify and elevate the character of Christians in our midst?—There must be a broad and distinct line between the friends of this world and the friends of God. Religion must shed a healthful and commanding influence over all our conduct, and our watchword must be, onward to the performance of duty, whatever be the sacrifice. Oh Christian!—heir of heaven!—hereafter to be clad with the pure and spotless robe of Christ's righteousness, what have you to do with the groveling and ungodly maxims of this world? Rise! rise above them, and show to the world around you, that you are possessed of a different spirit, even "the Spirit of Christ;" that you are uninfluenced by the glittering display of fashion, or the enticing enchantments of this world's airy dreams and visionary pleasures; but that the purpose of your life is to glorify God and do good to men. Thus will you recommend the religion you profess, and joyfully pass down the stream of life, cheered by the consciousness of an upright and consistent walk; and when the misty clouds of death shall begin to gather over your path, and the world with its vanities receding in the distance behind, you shall be enraptured with the joyful anticipations of coming blessedness in another world. And thus will you leave the world without reluctance, looking not with desire or with regret upon its fading dreams, but bid them a cheerful adieu, while your disembodied spirit wings its way to the Paradise above.

From the Albany Journal and Telegraph.

EVILS OF POPERY.

We have never been more deeply sensible of the practical evils of Popery, than during the prevalence of the cholera in our city. Here, as elsewhere, it has fallen with the greatest severity upon the catholic population, and we have had, of course, greater opportunity of knowing the tendency of their professed principles. It has been a common remark with those who have had the opportunity of observation, that even the most profligate and intemperate, after having obtained the offices of the priest, have been perfectly composed, under the full conviction that they were prepared for

death and a blessed immortality. What can be more delusive? What a perversion of the gospel truth, that men may live as they list, and yet die the death of the righteous, if they can only obtain the offices of a priest in their last moments. Strange as this may seem to a protestant community, and however much to be deplored, it is nevertheless the legitimate influence of what their church has taught them to believe.

Our readers should know that extreme unction, one of the catholic sacraments, was administered in the last moments of the dying. According to the decision of the council of Trent, this, as well as their other sacraments, confers grace by the mere administration of it. "The oil with which the sick person is anointed," it is said, "represents the grace of God, which is poured down into the soul, and the prayer used at the time of anointing, expresses the remission of sins thereby granted to the sick person." In view of this, who, after all, can wonder that papists, even the most profligate, after having complied with the ceremonies of the church, should at the hour of death quiet all their fears of an hereafter. We confess we are not so much surprised that such superstitions should be entertained among the mass of catholics who are kept as far as possible in profound ignorance of the Bible: but what shall we say of the priest? We would not detract aught from their assiduous attentions to the sick and dying, but we must be permitted to ask them, who, it is to be presumed, have read their Bibles, how they can be led away with such a delusion! Do they—can they believe that extreme unction, or any sacrament, can, by the mere administration of it, be efficacious in preparing the dying for death? If not, why then do they not undeceive that portion of the community to whom they minister! Why connive at a sentiment which is fraught with ruin to the soul.

If catholics, no matter how they live, imagine that they need only the last offices of the priest to fit them for happiness hereafter, is it not making the priest, instead of God, the arbiter of life and death? Suppose, through unavoidable circumstances, his presence cannot be obtained, or if he should be unwilling to administer the sacraments of his church. Then there is—there can be, no hope. The soul is irretrievably wrecked forever! We could wish that all catholics would seriously consider this momentous subject, and that their teachers would bring themselves to the study of the pure word of God, that they may know the truth themselves, and by imparting it to others, be the instruments of saving and not deluding immortal souls.

From the Young Men's Advocate.

THE LEAVEN OF WICKEDNESS.

Allow me, Messrs. Editors, to relate the substance of a conversation I have this moment had with a young man. He is a foreigner—has been in this country a few months—received a very respectable belles-lettres and scientific education—was carefully instructed in the christian religion of the Episcopal Church, for which he had a high regard, and in which he considered himself an established believer.—When leaving Europe he was obliged to sell all he had, except the clothes on his back, to pay his passage and lay in provision. Owing to the loss of provision, and a very long passage, many of the steerage passengers were on short allowance. He was confined to five potatoes a day. Several nights he slept, on a cask beside the provision of a family of passengers. Although he had every opportunity to purloin, and had examples set him, yet such were his impressions of religious obligation, that, notwithstanding his hunger, he could not stifle conscience so far as to touch a single article. When the vessel was in danger of being lost, and goods were thrown over to save from sinking, some costly articles were thrown aside to go into the chests of the sailors. Although he was assisting, and had opportunities to follow suit, yet conscience would not permit.

Since landing in this country, he has had Paine's Age of Reason put into his hands.—He has been employed among those who profess to be infidels, deists, atheists, and who swear, curse, and labor on the Sabbath. Mingling with this class, almost exclusively, he is now filled with doubts and perplexities concerning the authenticity of the Scriptures—thinks that if now he was on board the vessel, in his former circumstances, he should help himself to his neighbor's provision, and lay aside a few pieces of linen. He had considered the great majority of the people of this country religiously inclined. He now indulges opinions the reverse! Such are the effects of associating with the irreligious. That class appears the most numerous and popular in which one exclusively mingles; so inclined are we to imitate the sentiments, and adopt the opinions of those with whom we associate.

The above shows the partial effects of keeping bad company. It also shows the necessity of exertion on the part of members of the Young Men's Society, to bring every young man, native, or foreigner, within the pale of moral and religious influence. S. T.

New York, July 28.

HOLLAND PURCHASE BAPTIST ASSOCIATION.

We have received the minutes of this body, and perceive that their late anniversary was held in Eden, the 22d and 23d days of August last. Elder Whitman Metcalf delivered the introductory sermon, from Psalm cxxxiii. 1.—"Behold! how good and how pleasant it is for brethren to dwell together in unity;" after which a collection of \$15 78 was taken for domestic missions. Br. Metcalf was then chosen Moderator, and Brn. Smith and Tuthill, Clerks.

There are 29 churches, 20 ordained and 4 unordained ministers, and 1955 members in this body. Several of the churches have been greatly refreshed. The whole number added by baptism is 288, and by letter, 143. It is delightful to see the little branches springing up at the West. Brn. D. Eldredge and H.

Davis preached the second day—the latter, as agent for foreign missions, received a collection of \$41 10.

The formation of a Foreign Mission Society, and a Baptist Tract Society, are recommended; also Br. Allen's Annual Register.

The next session is to be held in Springville. Br. E. Tucker preaches the sermon—Br. A. Miner his substitute.

The amount received for the Burman Mission is \$257 23; and for Domestic Missions, \$56 97. Elder E. Tucker was appointed a Director in the New York Baptist Convention, and Brn. W. W. Smith and A. Miner delegates. The Circular is an energetic address on the subject of temperance.—*New York Baptist Register.*

ONEIDA BAPTIST ASSOCIATION.

We attended the anniversary of this Association, held last week on Wednesday and Thursday, in Westmoreland. The introductory sermon was delivered by Elder Bloss, from the words, "Search the Scriptures." Br. A. L. Covill, of Whitesborough, was chosen Moderator, and Brn. E. Bright, Jun. Clerk, and R. M. Ludlow, Assistant.

This body contains 23 churches, 16 ministers, and 2697 members. The number added by baptism the past year was 336. Many of the churches have enjoyed quite an outpouring of the Spirit, and some have been strengthened by large accessions. Most of them are engaged in the benevolent operations of the day, and all, we believe, are friends to foreign and domestic missions. The cause of Temperance, Bible Classes, and Sabbath Schools, are generally sustained, though there is room for improvement in all these. In regard to the two last, deficiencies are too frequently to be found.—*Baptist Register.*

THE MEIGS CREEK BAPTIST ASSOCIATION.

Held its seventh anniversary with the Marietta church at Newport, Washington county, Ohio, on the 16th, and three following days of August. Elder William Rees preaches the introductory sermon and was chosen Moderator; Elder William Sedgwick was appointed Clerk. The number of churches is 25—number baptized last year 196—whole number 1286.—Among the accessions during the last year, the 1st church in Zanesville has received 76; the Salt Creek church, 31; the Marietta church, 20; the Goshen church, 19. The circular letter is addressed to ministers, heads of families, and private members generally, and exhorts each class to the regular performance of their respective duties.—*Baptist Weekly Journal.*

ELKHORN ASSOCIATION OF BAPTISTS, KENTUCKY.

This Association was held at the "Big Spring Meeting house in Woodford county," commencing Saturday, August 11th, 1832. Elder J. B. Smith preached the introductory sermon.—"Brother William Suggett was chosen Moderator, and brother George W. Eaton, Clerk."—Number of churches 20—of baptized during the year, 45—of ministers, 9—whole number of members, 3427.—*Id.*

WHITE WATER REGULAR BAPTIST ASSOCIATION, INDIANA.

The twenty-third annual meeting of this Association was held at the Little Cedar Grove Meeting house, Franklin county, on the 10th and 11th of August. Introductory sermon by James Newhouse. L. Dewese, Moderator, R. Thompson, Clerk. Number of churches 34, seven of which were received at the last session—of baptized during the last year, 24—of ordained ministers 17—of licentiates 5—whole number of members, 1391. Messengers were appointed to six corresponding Associations. Fourteen "yearly meetings" were appointed. The Circular exhorts to prayer and other Christian duties.—*Id.*

THE BOSTON BAPTIST ASSOCIATION.

Held its 21st Anniversary on Wednesday and yesterday at the Baptist Meeting-house in Newton. The introductory discourse was preached by the Rev. Howard Malcom, from 1 Tim. i. 15—"Christ Jesus came into the world to save sinners." The design of the atonement was the leading proposition of the discourse. The association was organized by the choice of Rev. Dr. Sharp, Moderator, and Rev. Henry Jackson and Rev. Joseph A. Warne, Clerks. The letters from many of the churches gave pleasing accounts of very considerable additions by baptism. In one church, there had been, in the last year, three household baptisms.—*Chr. Watchman.*

NEWTON THEOLOGICAL INSTITUTION.

The anniversary of this Institution was celebrated at Newton on Thursday, 13th inst. The public exercises were as follows:—

SINGING AND PRAYER.

ESSAYS BY THE SENIOR CLASS.

1. The young Pastor's Motives for Self-improvement.—HENRY CARR.
2. Christian Courage.—JOHN S. MAGINNIS.
3. Sensibility in a Minister. STEPHEN P. HILL.
4. Monastic Institutions.—ARCHAT B. SMITH.
5. Unity of purpose essential to the success of the Christian Minister.—DAVID C. BOLLES.

HYMN.

PRESENTING OF CERTIFICATES. PRAYER, DOXOLOGY, AND BENEDICTION.

The weather was fine, and the numerous audience were much gratified at the proofs of cultivated talent and enlightened piety, furnished by the performances on the occasion. The churches ought indeed highly to value this Institution. We rejoice in the evidences that it is becoming more and more an object of interest and of prayer. May Heaven's blessings continue to rest upon it.

The most enlightened friends of the Institution have for some time been convinced, that

the pressing cares and labours connected with its operations require an addition to the number of Professors. We are informed, that at the annual meeting of the Trustees, after the public exercises of the Anniversary, the Rev. JAMES D. KNOWLES, Pastor of the Second Baptist Church in this city, was unanimously elected Professor of Pastoral Duties. Should he accept this appointment, he will enter upon his new sphere of action with the best wishes of the Christian community, and will, we doubt not, be an important acquisition to the Institution.

We congratulate the friends of this Institution on its rising interest and respectability, and trust that it is destined to exert a wide and salutary influence on the Baptist denomination.—*Christian Watchman.*

From the Youth's Companion.

AFFLICTIVE DISPENSATION.

What! shall we receive good at the hand of God, and shall we not receive evil?—Job ii. 10.

A stranger the last Sabbath appeared in the pulpit of the Rev. Mr. Dunbar in McDougal street in this city, and preached from the text repeated above. There was a thrilling energy and impressiveness in his voice and manner that seemed to reach the heart of the audience—a feeling sense of his subject, if we may so speak, that gave an air of solemnity and reality to all he uttered. His sermon was a powerful, because sincere and heartfelt,—justification of the ways of God in worldly bereavements.

In the evening, the Rev. Mr. Dunbar alluded to the circumstances under which the stranger had addressed his audience;—they were substantially these.—

The Rev. Mr. Biddle, which is his name, arrived in this country from Europe about three weeks since, blessed with a beloved wife and seven children. About a week ago his wife died after having become the mother of their eighth child. He is now in a strange land with eight small children, one of them an infant, bereaved of her whose kind hand and tender voice should have guided and fostered her early years.

Now see what christianity can do! Under this great and incalculable loss the husband and father can say:—

What! shall we receive good at the hand of God, and shall we not receive evil?

THE WORCESTER BAPTIST ASSOCIATION, held its 13th Annual Meeting at Bellingham, August 15th and 16th, 1832. Rev. A. Morse, delivered the Associational Sermon on the grounds of success among the primitive churches.

Rev. A. Fisher, was chosen Moderator, and Rev. F. A. Willard and Alonzo King, Clerks.

This Association have been active friends to the furtherance of the good objects which engage the attention of Christians at the present time; and it appears by the letters from the churches, that the Lord has blessed them the year past, by adding a goodly number to the churches.

There are in the Association, 19 Churches, 17 ordained Ministers and 5 Licentiates. Besides these, more than 15 are engaged in studies preparatory to the ministry.

At the close of the statement given by the Clerks, of the condition of the churches, he remarks.

Seven of the churches are at present destitute of Pastors, but are supplied with preaching more or less of the time—one of them constantly. Two branch churches are also supplied with constant pastoral labors.

Interesting revivals of religion have been enjoyed during the year in about half of the churches.—The numerical alterations in the Association during this term will be seen by a reference to the tabular view of the churches. The net increase of communicants is 301. The whole number added by baptism 283.

It is gratifying to believe that among our churches generally the standard of piety is higher than formerly, and that the preaching to which they listen is of an improved and improving character. And we trust the ministers of Christ feel more and more the necessity of furnishing sermons fraught with piety and instruction.

From 17 of the churches, reports were presented of their Sabbath Schools, in which there are 1740 scholars, 191 teachers; professed religion the past year, 152; preparing for the Ministry, 9; volumes in libraries, 3111.

Resolutions were passed in favor of Temperance, of a High School at Worcester, the Home Mission, &c. &c. By the Report of the Treasurer of the Worcester county Baptist Charitable Society, it appears that their receipts for the past year, were, in clothing, \$70 85, cash, \$794 31. The next session of the Association is to be held at Holden. Rev. John Greene is to preach the introductory discourse, and Rev. A. King, write the Circular letter.

The Circular letter presented this year, was written by Rev. A. Fisher, on the importance of cultivating a deeper spirit of piety, extracts from which follow:—

"Christians in general are greatly deficient in communion with God and themselves."

"Deep piety cannot be maintained without much intercourse with God and our own souls. Perhaps it will be said, we cannot tell but Christians do have this intercourse. In reply, we say that all causes produce effects; so in this case, if intercourse is held with God, the effects will be seen of all men. A man who is by the fire does not complain of cold; but no man is by the fire who is cold? and if they do not say it, is it not evident to all others? They create a freezing atmosphere all around them. We do not say that most professors in our churches wholly neglect secret prayer and self examination, but we mean to say that this duty is in multitudes of cases miserably done. But here we fear that we have admitted more than is true; very many professed Christians think little of God or their own souls."

"The eagerness with which the world is pursued shows that the great body of professors are under the influence of a very cold piety. It is often said by men without religion, that Christians are more anxious to hoard up money, and more difficult to deal with, than others. That this is partly said to bring them down to their own level, we doubt not; but it is too true to be trifled with. Are there not professors of religion who are as eager to get money and keep it as any around them? And will they not exert themselves as much to get a good bargain? Are there not others who scramble as hard to get on elevations as the merest slaves of ambition? Are there not many who are as much pleased with fine apparel and ornaments, as the lightest butterflies of fashion? Yes—is the only answer which can be given

to all these questions. Is there not then need of deeper piety, that a different answer may be given to them?"

The preacher in the second place points out the way by which a more ardent spirit of piety may be cultivated.

"It is of the greatest importance that we be sensible of our deficiencies. There is, in the minds of many, an impression that we are doing very well as we are. Such are satisfied with the attainments which they have already made, and of course they make no efforts for greater advances in piety. This is actually the case with multitudes. Now when a man thinks himself good enough already, he will never exert himself to improve. But let us one be sensible that he comes far short of what he should be, and he will feel anxious to come up to higher degrees of excellence. Now let all—ministers, deacons, and private Christians, young and old, male and female—bring themselves to feel that their piety is far below the standard given in the Bible, that it is Christians, that it is far below that of missionaries in distant lands, and we shall be satisfied with our present degrees of piety no longer; we shall be prepared to set about a reformation."

"There must be a settled purpose immediately to seek greater degrees of piety; and the work must be entered upon at once. Oftentimes persons intend to improve their characters, but they are not yet ready; now this will never do the work, the thing must be commenced without delay. There are also those who think that it will not do to sleep all the time, so when they have slept a long while, they think of arousing from their slumbers, but they do not think of continuing them. Instead of this, the work should be begun and carried on, so as to form habits of piety that will last as long as life. Such piety will increase as long as life continues, and will produce much fruit in old age."

"All the evil propensities of our nature must be resisted. The least indulgence in sin brings a blight on our piety. Our propensities urge us to this indulgence, at first in little things, but to yield at all, is to open a gate that will let in putrid waters which will inundate the soul."

"A proper attention to the duties of the closet will greatly deepen piety. No man or woman was ever deeply pious without much attention to these duties. They must be attended often, every day, morning and evening; there is so much in the world to divert us from our great business, that we need often to retire from the world to keep from being carried away by its current. When we are alone with God, we should make a point of reading a portion of his word; that is quick and powerful, sharper than any two edged sword. It should be read with care and meditation, with prayer and deep self-examination. We should reflect that the Bible contains the truth which we are bound to believe, and that it contains precepts which we are bound to obey; we should also reflect that we are to be judged by that book."

"A better attention to the duties of the public service of God would have a most salutary effect on the cause of true piety. In most cases, professors attend the worship on Lord's days, though even this admission needs much qualification. Many are detained by the weather, or their distance, or other like causes, and only occasionally attend."

"Piety would be improved by a greater regard to the injunction of the apostle Paul, when he says, 'Be not conformed to this world, but be ye transformed by the renewing of your mind.' There is a conformity to the world in many things, as has been hinted already, inconsistent with the possession of deep piety. This conformity must be abandoned, ere piety shall have reached its desirable degree. It is not meant that we should seek to be singular; this would give no evidence of piety at all, much less, great piety. We mean that we should not be carried in the current of the world, but follow the directions of the Bible, whether they accord with the course of the world or not. Our dress, our ornaments, our spirit, our conversation, in short, our every thing should be as becometh the gospel. An attention to these things would have a far greater influence on our piety than is generally thought."

In the third place some of the happy consequences which would result from this state of more ardent piety, are noticed.

"One of these consequences would be a proportionally greater amount of individual and general happiness. Nothing has such power to afford real enjoyment as true piety; and those who have most, find themselves the possessors of the greatest quantity of this enjoyment. It prepares the mind to put a proper estimate on all earthly goods; so it will lead us to see God in all the good things of life; the truly pious will therefore have more real pleasure than those who place their greatest good in these things. At the same time their sources of satisfaction being of a more elevated character, will afford substantial pleasure when earthly sources of enjoyment are dried up."

"We all know that the pleasure of social intercourse is in proportion to the warmth and intensity of our piety. When Christians are engrossed with the world, and cold in religious feeling, they find their intercourse a comparative source of pain; but when it is otherwise they are in heavenly places in Christ Jesus."

"The power of doing good will be increased.—Christians are placed here not only that they may enjoy good; but that they may do good. It is by their instrumentality that the cause of God is carried forward and men saved. In proportion, then, as their power is increased, good will be done. Deep piety gives a man power in himself—it gives him power with God—and it gives him power with men. It disposes him to do good, and makes him interested in his labor, and it gives him greater vigor and ability to perform his labor. Many men of small intellectual powers, do great things for the cause of God by the intensity of their piety; whereas others, possessing great intellects and great acquisitions, but with small degrees of piety, do little."

"An increase of piety in the members of our churches would be attended with a new impetus in favor of all the good that is doing for the advancement of the cause of God. Piety, we have seen, gives ability to do good, so it brings the individual who feels it to exert that power; hence an immense amount of good is done by him. In churches where piety is in a flourishing state, we find that every good thing prospers. Let every member in the churches cultivate ardent piety, and we shall find the churches will rise. Sabbath Schools will be patronized and prosper, Missions will be sustained at home and abroad, young men will be called to the ministry and furnished with means of doing the greatest work. Ministers will be supported and aided. Souls will be converted, there will of course be revivals of religion. The churches being free from discord will become strong, and extend their influence far and wide. The number of real Christians in comparison of the unconverted world is small, very small; but this comparative smallness is not that which most discourages a good man in relation to the conversion of the world: the deficiency of those who are enlisted in the cause of Christ is that which most discourages him. A man once said, which most discourages him, that there were more soldiers enough enlisted, but they were not faithful; the world might be converted if even these were brought to exert themselves as becomes them. Permit us then to conclude this letter by calling on every professed Christian, to remember that he has a great work to do, that this cannot be done without greater degrees of true piety, and that as he values the cause, as he values the favor of his Lord, as he values the souls of men, as he values the joy of heaven, and dreads the agony of the pit of despair, so he must exert on his work with his might and work while it is day."

CHRISTIAN SECRETARY.

HARTFORD, SEPTEMBER 29, 1832.

PROTRACTED MEETING BLESSED.

With unforgotten pleasure we learn that the protracted meeting held with the Baptist church at Avon, which commenced on the 12th inst. has been attended with evident tokens of the divine approbation. The sermons, prayers, and exhortations, public and private, were made effectual by the Holy Spirit, to the comfort of the saints, and to the awakening and conversion, as we trust, of many precious souls.

We do not pretend to state definitely the number of individuals who date their conversion on that occasion, neither do we feel anxious to "number the people," but a goodly company of the dear youth, and some of riper age, have been made to taste the bitterness of sin, and experience the joy of God's salvation.

Others are anxiously making the solemn enquiry, "what shall I do to be saved." It is pleasing to see with how much truth it may be said of this little band, as is recorded of the primitive church at Jerusalem, "They are of one heart and one soul—and great grace is on them all;" may the peace of God remain with them.

ANNALS OF EDUCATION.—The Boston Recorder says that the patronage of the Annals is not sufficient to defray the expense of publication.—This is much to be regretted. We should have no doubt that one periodical of this kind might be well supported in New-England. The interests of education require a publication particularly devoted to its furtherance; and we should learn with pleasure that a sufficient number of subscribers were added to insure the continuance of this respectable Journal.

WASHINGTON COLLEGE.

The Commencement of this College was held in the Episcopal Church in this city, on Thursday last. We have not time to say much of the services. We can only say that the young men exhibited a vigor of thought, a discipline of mind, and a manliness of elocution which reflect credit on the Faculty of this youthful College, and augur well for their own future usefulness in the community.

We subjoin the ORDER OF EXERCISES, VOLUNTARY ON THE ORGAN.

1. An Oration—The undue predominance of physical over moral and intellectual science, in the improvement of the age.—Ebenzer C. Bishop, Jr.
2. A Dissertation—The causes of deficiency in our national literature.—John S. Phelps.
3. A Greek Poem.—Demetrius Stamatides.
4. A Dissertation—On the influence of adhering, in the productions of genius, to the character of former times.—Horace L. Conolly.
5. A Poem—Mind.—John W. French.
6. A Dissertation—On the character and influence of the Jesuits.—Eben E. Beardsley.
7. An Oration—The Sensibility of Americans to English criticism.—Joseph M. Warren.
8. An Oration.—Thomas S. Judd.
9. An Oration—The Influence of Imagination on the practical concerns of life.—Theodore D. Whiston.
10. An Oration—The use and abuse of Eulogy.—David Ogden.
11. A Poem—The Poland's Appeal.—Ebenzer C. Bishop.
12. An Oration—Condition and Prospects of American society.—John Howe.
13. An Oration—The effects of a free intercourse among nations.—Robert T. Paine.
14. An Oration—The influence of Literature on moral and intellectual greatness.—Demetrius Stamatides.
15. An Oration—The effects of maternal influence on the destiny of America.—John W. French.
16. An Oration—The moral influence of eminent authors.—Eben E. Beardsley.

MUSIC. (All Hundredth).

Degrees conferred.

PRAYER. VOLUNTARY ON THE ORGAN.

* Absent.

† Orators of the First Class.

‡ Orators of the Second Class.

The only honorary degree conferred was that of D. D. on the Rev. David Butler, of Troy, N. Y.

HAMILTON LITERARY AND THEOLOGICAL SEMINARY.

This institution holds a respectable rank among the many institutions of learning which are now flourishing in this country. From a Catalogue recently published, we give the following:

The gentlemen composing the Faculty are, Rev. Nathaniel Kendrick, D. D. Professor of Mental Philosophy and Systematic Theology. Rev. Barnas Sears, A. M. Prof. of Biblical Theology. Rev. Seth S. Whitman, A. M. Prof. of Hebrew and Biblical Criticism. Rev. Daniel Hascall, A. M. Prof. of Sacred Rhetoric. Rev. Joel S. Bacon, A. M. Prof. of Mathematics and Natural Philosophy. Asahel C. Kendrick, A. B. Prof. of Languages.

ADMISSION.

"Every candidate for admission into the Seminary, is required to furnish satisfactory evidence of a good moral character, piety, and talents which promise usefulness in the Christian ministry. A letter of approbation from the church to which he belongs is also expected."

PREPARATORY DEPARTMENT.

"This Department, besides furnishing instruction to those designing to pursue a full course, is open also to such as in the opinion of the Faculty, may profitably pursue a shorter course. The period of their study varies, therefore, from one to two, three, four, and five years, according to circumstances.—Such assistance is furnished in this department as is requisite for providing all the classes with thorough instruction."

EXPENSES.

"Board, Washing, Lodging, per week, \$1 00.—Room rent and Library, gratuitous. Tuition per annum, \$16 00. Total for the year, \$26 00."

The following is a summary of the students:

Fourth year, 12; third year, 4; second year, 7; first year, 13; preparatory department, 81; total 117.

ERRATA.—In our last paper, on page 142, in an article dated at Stratford, 5th line from the top, for County, read Country.

In the succeeding column, 14th line from bottom, for dealer read deacon.

General Intelligence.

From the New York Daily Advertiser.

LATEST FROM ENGLAND.

PORTUGAL.—There are later dates, but no decisive news from the seat of war. Accounts from Lisbon to the 4th, and from Oporto to the 5th, received at Portsmouth by a steambot, communicates the following:

The inhabitants and troops of Lisbon continued to express so much feeling in favor of the constitution, as to keep the government in a constant state of apprehension.

Don Miguel was in much distress for money, and was arresting and imprisoning persons to compel them to furnish it.

He had run the risk of sending his squadron, a ship of the line, a frigate, and five smaller vessels, out of the Tagus. Don Pedro's Admiral, Sartorius, perceiving their movements, waited till their near approach, then slipped and stood out to sea. He was joined by three of the fleet which had been cruising. On the evening of the 3d, the squadrons neared each other, and a few exchanges of shots took place in the course of the night, Sartorius got the weather gauge, and was succeeding in his first object to draw them off the shore, and then endeavor to force a separation, by which they should more easily fall into his hands.

The Portuguese government had some difficulty in getting the ships to sea, by a refusal on the part of the sailors to work; which was not obviated until they had distributed about £3,500, through the squadron as pay.

The greatest activity still prevailed in making the coast on each side the Tagus, in as complete a state of defence as possible.

The emperor and constitutional troops had not, up to the 5th, proceeded beyond Oporto and its environs, and only a few skirmishes had taken place subsequent to the last advice, but the greatest activity prevailed at Oporto, the volunteers and peasantry.

If Don Miguel's fleet were well manned with able seamen, it is remarked, it would be considered of treble the strength of the other. Two or three of Sartorius's ships were off St. Ubes, but a signal was made of recall, and it is presumed they have joined.

The hazard which Don Miguel had incurred, by sending his ships out, was very great; and news of an encounter with Sartorius was expected the next day. We give below further official particulars of the battle of the 22d, before mentioned.

A private letter, dated at Lisbon, and published in London, the 15th, says, that the strongly garrisoned fortress of Almeida has declared for Donna Maria. This fortress is situated on the river Cora, in the northern part of Portugal, on the eastern frontier, and is nearly opposite the Spanish town of Ciudad Rodrigo.

The possession of this position is, in itself, of great importance; and much more so from its indication of the favorable disposition of the country towards the liberating army of the Duke of Braganza.

The blockading squadron of Don Pedro, off Lisbon, had captured and sent into Oporto twelve vessels, the cargoes of which are of a valuable description.

BELGIUM.

Letters from Holland and Belgium represent the adjustment of the protracted dispute between the two countries at near.

The Dutch funds have gradually risen.

The King of Holland has consented to the four leading points, a separation, the neutrality, the independence, and the territorial possessions of Belgium. The King has also consented to allow the Belgians to navigate the interior waters of Holland, and also to permit the Belgian traffic by the commercial roads of Limbourg, to Germany.

These four fundamental points being agreed to, the minor matters will follow as a matter of course.

GERMANY.

Paris, Aug. 12.—The permanent committee of the Diet, after having examined the resolutions of the Diet, have declared that they found nothing which violated, or threatened to compromise the constitution or Kingdom of Wirtemberg. The permanent committee of Hesse Cassel has protested against the decrees and the dissolution of the States. They declare that they will call upon the next States to impeach the ministers who had signed the ordinances.

TURKEY.—Constantinople, July 23.—On the 21st inst., the Porte received the disastrous news of the total defeat of the grand army sent against Mahomet Ali Pacha, near Tripoli, in Syria; that the Sultan's army was completely defeated, and those that escaped went over to Ibrahim Pacha's army. It was also reported that the Sultan's fleet had been defeated by the Egyptian fleet, and that the grand Turkish vessel, of 140 guns, had been taken, and that very few others had escaped, and had returned to the Dardanelles.

PORTUGAL.—July 29.—An Extraordinary Gazette containing two dispatches from Gen. Santa Martha, dated headquarters, Penafiel, 24th July, with the notice of the defeat of the whole force of the enemy on the 23d, after a battle of ten hours.

ONE DAY LATER FROM LIVERPOOL AND LONDON.

The King's Speech proroguing Parliament was to be delivered on the 16th.

In the House of Lords, on the 15th of August, on a motion that the civil list payments bill be read a third time, the Duke of Wellington made a long speech on the state of the finances, and in the course of it censured the policy of the government relating to Portugal.

Earl Grey in reply, asserted that government had continued neutral and so should continue, provided no other State interfered.

FRANKFORT, Aug. 2d.—Germany is calm, but it is the calm of stupor. It is as the quiet produced upon an individual by a knock down blow. Some months ago the liberty of the press existed in a few states—in Baden for instance, where a law, which has been considered the most perfect ever enacted on that subject, was in full operation; but the Diet has given the fatal stroke.

It is true that the press still exists; but under a censure for every thing like a newspaper. Pamphlets of 20 sheets are allowed to be printed, but on the responsibility of the author, the printer, and the publisher, whose work is suppressed, or prohibited circulation, if it give the slightest offence; as, for instance, are now the Political Annals of Dr. Rotteck, which the Prussian Government thinks too liberal for its subjects. The journals of this period are permitted to defend the Governments, the Sovereigns, and the Ministers; but no word of comment upon these acts is allowed.

LATEST FROM SMYRNA.

We last evening received our files of newspapers from Smyrna, to July 1st, Constantinople to June 23d, and Hydra to the 8th of June.

The Smyrna Journal of the 1st, gives the particulars, at length, of the capture of Acre. It appears that the resistance was very firm, and the combat prolonged and bloody. The Egyptians lost 512 killed, and 1,429 wounded, partly caused by the explosion of mines and a magazine. The Turks had about 706 killed.

The Ottoman fleet, consisting of 57 ships of war, and nearly an equal number of transports, had recently been, partly at Scio, and partly at Mitileene, and had proceeded, it was said, for Candia.

The frequency of Cabinet Councils, at Madrid, intimate that the royalists are alarmed for the consequence of Don Pedro's invasion. Between Rosas and Pineda on the frontier, an army of 30,000

men is to be stationed, and all Spaniards who have the right of shooting are to be compelled to join it. The estates of the Poles in Poland are confiscated, which were before only sequestered.

A plate of silver and 50 medals have recently been found in the bottom of the Seine.

Prices of manufactures are improving at Rouen, particularly in calicoes.

Derjavin, a celebrated Russian poet, lately died on his estate near Novogorod.

A Napier Press, of 1000 guineas value, left London on the 1st of August for Constantinople, purchased for the use of the Sultan.

The creditors of the Duke of York were to meet early in August to have an investigation of his affairs, so long held in mystery. A committee appointed at a former meeting were to report, which when received, was expected to lead to very singular disclosures.

Several new peers, altogether disconnected with politics, were expected shortly to be made. The names of four of them were before the King.

The private fortune of the Dauphiness of France, who has married King Leopold, is upwards of £30,000. Louis Philip is to give her 20,000 more, so that her yearly income will be £50,000.

HEALTH OF N. YORK.—The returns made at the office of the city inspector, on Saturday, 22d, showed the deaths during the week to amount to 194—of which number 52 were by cholera.

CHOLERA.—PENNSYLVANIA. Erie, Sept. 13, 2 new cases and 2 deaths.

VIRGINIA.—At Richmond, the report on the 18th, for the 48 hours previous, gave 16 cases and 7 deaths. In towns on both sides of the Blue Ridge, several cases have occurred.

Baltimore, Sept. 20.—White 7—coloured 3—to 10.

The total number of deaths last week in Philadelphia, was 109—adults 53, children 55—by malignant cholera 5.

TROY, Sept. 21.—The hum, the bustle, the spirit stirring energies of a brisk business, are, once more, becoming prevalent in our city. The name, rather than the reality, of pestilence, hung its gloom around us for a season. But cholera has fled our borders long since. More recently, the cholera phobia has fled, also, and with it have departed listlessness, long faces, vacant streets, and dull times.

Cholera at Quebec.—The burials of cholera during these twenty seven days were in the whole 429, of which 227 were at the Catholic burial ground, and 151 at the Protestant.

The total number of deaths throughout the Province in three months, out of a population of about half a million, already exceeds the total deaths in Great Britain, with a population of fifteen millions, in six months.

The eastern parts of the district of Quebec, and many other populous parts of the Province, can hardly be said to have been yet visited by the disease.

Aphysis.—The meaning of this word, now in use, is a suspension of the motion of the heart and arteries, and consequently of pulsation.

We have been politely permitted to make the following extract from a letter, from a highly respectable gentleman of Detroit, to a gentleman in this city: "The Secretary of War, now at this place, has just received a letter from General Scott, stating that Black Hawk and the Prophet have both been taken, and turned over to Col. Taylor, the commanding officer of Rock Island, for safe keeping."

Extract of a letter dated.

"Fort Crawford, Aug. 31, 1832.

Gen. Black Hawk, with his lieutenant, the Prophet, was brought in here a prisoner by the Winnebagoes. He was taken high up the Ouisconsin. He looks like a great man struggling with adversity, and I pity him. Every thing is quiet here."

Important Estimate.—"It is computed," says a London paper, "that the congregations of Independent Dissenters throughout the kingdom, (including domestic servants and children,) raise by voluntary contributions for religious purposes, ten shillings per head; and the Wesleyan Methodist societies and congregations about the same sum. The congregations of Dissenters in the county of Essex considerably exceed the above average."

If a similar estimate were to be made in this country, what would be the result? Do we equal our transatlantic brethren in liberality?

Steam Carriages on Common Roads.—Mr. McNeil has published the result of his observations during a recent trial of Mr. Hancock's steam carriage through the streets and roads of the metropolis. He states that the experiment has convinced him that the locomotion he had previously formed were correct, and that "in a very short time we shall see locomotive engines travelling on the common roads, and carrying passengers with as great a speed as the general interests of society can require, or is even now deemed safe and economical on rail ways."

He adds, "that there is much less shaking and jolting of the carriage on a common road than there is on the Manchester and Liverpool Railway, excepting when the carriage passes over the paved crossings of the streets;" that sitting beside Mr. Hancock during the trip, he was enabled to see with what ease and precision he could turn out of one street into another, and avoid the numerous vehicles and horses that met; that the carriage was under perfect command, and was frequently stopped from a rapid motion, in a space of from fifteen to twenty yards, to take up and set down passengers; and that, though met probably by upwards of two thousand horses, drawing various descriptions of carriages, &c., there was but a single instance in which any of the horses appeared to take the least notice, or to be at all frightened by the appearance of the steam carriage. During the experiment, Mr. McNeil states, that as far as he could judge, the speed varied from 8 to 11 miles an hour.—London paper.

LITERARY ACQUISITION.—We learn from the Philadelphia Chronicle, that the Trustees of the Logan Library of that city, have purchased the collection of the late Zachary Collins, Esq. which consists of about 2000 volumes, most of them on natural history and the most rare and esteemed authors. It is stated that no such collection, public or private, is to be found in America.

The commencement at Bowdoin College took place on Wednesday last. The number of graduates was 27.

Infant Schools.—There are in Great Britain, more than 10,000 Infant schools, 100,000 teachers, and more than 1,000,000 children, gathered from the streets and lanes and instructed.

Relief for the poor.—Between \$25,000 and \$30,000 have been contributed for the benefit of the poor in New York. This is generous. Will not he who doeth his pleasure among the sons of men, say to such as thus tend to the Lord, "Inasmuch as ye did it unto one of the least of these, ye did it unto me?"

The city of Albany is supposed, from estimates made, to contain 30,000 inhabitants.

The value of the Hardware and Cutlery exported the last year from Great Britain to foreign countries was £1,626,534. Nearly two-thirds of the total exportation was to the United States. The exports of all commodities to the United States exceeded eight million pounds sterling.

Rich Silver Mine.—Captain Simpson, of the brig Danube, arrived at Boston from Chili, states that about a fortnight before he left Copiapo a silver mine

was discovered on that Continent. He has on board a lump of pure virgin silver, found on the surface, weighing 40 pounds.

Moose-hillcock, near Haverhill, N. H. was covered with snow on the 26th ult. There was a frost in that neighborhood at the same time, by which the crops were considerably injured.

Physicians rarely take medicine, nor lawyers go to law—two hints not unworthy attention.

VENICE.—To such a wretched state of poverty have the Venetian nobles been reduced, that it has been found necessary to enact a law (by the Austrians) to prohibit them from selling the lead which covers the roofs of the palaces. The population of this once Queen of the Adriatic now barely numbers 70,000 souls.

Temperance vs. Crime.—At the recent term of the Court of Common Pleas, in Worcester, his Honor Judge Strong delivered to the Grand Jury a very able charge, which by request has been published. In this charge, he states, that since the public movements in favor of temperance, the criminal docket of the Court of Common Pleas has very sensibly diminished, especially in the interior of the state.—The Solicitor General made a similar statement at Springfield last year, with reference to the criminal docket of the Supreme Court.

MELANCHOLY ACCIDENT.—Mrs. Chapman, of New York, and two daughters, who were staying at Galway, Saratoga county, during the prevalence of the epidemic in that city, were on a visit to their friends in Amsterdam on Monday last week, when they met with an accident by which Mrs. Chapman and one of her daughters lost their lives. They were proceeding towards Amsterdam village, in a one horse wagon, in which were Mrs. C., her two daughters, and a daughter of Mr. Darius Clisbe, (one of the young ladies driving) when, on crossing a somewhat high bridge over the rocky bed of a creek, the horse became restive, and backed the wagon off the bridge, precipitating all the persons, except Miss Clisbe, into the rocky bed of the creek. Just as the wagon went off the bridge, Miss Clisbe jumped from it, and thus fortunately escaped without injury. The horse fell upon Mrs. Chapman, and killed her instantly; some part of the wagon struck the head of one of her daughters, fracturing the skull in a shocking manner, and causing the death of the young lady in about one hour. The other daughter was considerably injured, receiving severe bruises in different parts of her person, by the fall. Mrs. Chapman was about 50 years of age, and the daughter who was killed, about 13.—Schenectady Whig.

The Macon Messenger, of the 4th inst. states, that a shirt without a stitch, completely worn, without a needle stitch or seam, was left at that office a few days since for exhibition. It was the property of Mrs. W. Wimberley, of Twiggs county, Georgia.

Watch Making.—The division of labor cannot be successfully practised unless there exists a great demand for its produce; and it requires larger capital to be employed in those arts in which it is used. In watch making it has been carried, perhaps, to the greatest extent. In an examination before a committee of the House of Commons, it was stated that there are one hundred and two distinct branches of this art, to each of which a boy may be put apprentice, and that he only learns his master's department, and is unable, after his apprenticeship has expired, without subsequent instruction, to work at any other branch. The watch finisher, whose business is to put together the scattered parts, is the only one out of the hundred and two persons who can work in any other department than his own.—Baggage's Economy of Machinery and Manufactures.

ABSTINENCE.—To set the mind above the appetites is the end of abstinence; which one of the fathers observes to be, not a virtue, but the groundwork of a virtue. By forbearing to do what may innocently be done, we may add hourly new vigor to resolution, and secure the power of resistance when pleasure or interest shall lead their charms to guilt. The temperate man's pleasures are durable because they are regular; and all his life is calm and serene because it is innocent.

FRIENDSHIP.—Without friendship life has no charm. The only things which can render friendship sure and lasting are, virtue, purity of manners, an elevated soul, and perfect integrity of heart.—Lovers of virtue should have none but virtuous men for their friends; and on this point the proof ought principally to turn; because, where there is no virtue there is no security that our honor, confidence, and friendship will not be betrayed and abused. The necessary appendages of friendship are confidence and benevolence.

MARRIED.

In this city, Mr. Horatio Fitch, to Miss Lydia Lee, daughter of the late Mr. John Lee.

At Torrington, on Sunday evening, 9th inst. Mr. James H. Hurlbut, of this city, to Miss Elizabeth Brown.

At Willington, on the 17th inst., by Rev. S. S. Mallory, Mr. Lincoln Bardwell, of Stafford, to Miss Ann Jennings, of Willington.

At Killingworth, on the 17th inst. by the Rev. Mr. Denison, the Rev. Jonathan P. Simmons, of Westmoreland, N. Y., to Miss Amelia A. Lane, of Killingworth.

At Windsor, Wintunbury soc., J. W. Huntington, Esq., of Lancaster, Mass., to Miss Julia Miller, daughter of the late Rev. Wm. F. Miller, of the former place.

DIED.

Died in this city, on Saturday, the 15th inst., Mr. Caleb Moore, aged 80. On Sabbath last, a funeral sermon was delivered by his pastor, from which we copy the following brief notice of the deceased:—

Our brother Caleb Moore was born in that part of New-England, in the month of D. 1752. Of his early history and religious experience, no record can be found among his papers. He must, however, have made a public profession in early life, as he united with the Baptist church in New-England, before he first came to this town, more than half a century ago.

The following dedication of himself to the service of God, found in an old pocket book, a few days after his decease, shows the state of his mind when he was thirty-six years old, and shows that he had made a similar one before:—

"New-England, 14th April, year of our Lord and Saviour Jesus Christ, 1778.

"I, Caleb Moore, do for myself this day afresh avouch the Lord to be my God, Jesus Christ my Saviour, the Holy Ghost to be my sanctifier; these sacred three being one God, I do this day willingly and joyfully submit and give myself up to him, to be for him and no other, to run in the way of his commands, as a faithful servant, earnestly praying him to accept of this poor unworthy worm, as a freewill offering, and that he will by his grace keep me in this determination, and accept me through the merits and mediation of Jesus Christ, his Son."

The life of Mr. Moore was not distinguished by any extraordinary or remarkable incidents. He did not reside here constantly from his first coming among us; but a part of the time he lived in Boston, New-England again, and in one or two other places. For the last 30 years, or more, this was his permanent home. In every place, so far as can be ascertained, he moved on in the noiseless, even tenor of his way. He took up very active or conspicuous part in the church or the world; but manifested a steady attachment to the principles of civil and religious liberty, and maintained a moral deportment becoming his christian profession.

He gave some substantial evidence of a lively interest in the prosperity of this church and society. As soon as his pecuniary circumstances would admit, he generously aided in defraying the expenses incurred by the support of public worship and the gospel ministry in the church. At one time, a vote of thanks was presented him, for several hundred dollars, which he had given for these purposes. The bell which calls us to the house of God, was among the benefactions.

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tions of that occasion. Immediately after he came into the sudden possession of between eight and nine thousand dollars, he made his will, and bequeathed to the trustees of this church, in trust for the maintenance of the ministry, all that should not be necessary to his own support. The amount of this bequest proved to be five thousand dollars—a sum which places us in very comfortable circumstances, and, may I not add, imposes upon us new obligations to do more for those objects with which the glory of God and the good of Zion are connected.

For fifteen years past, Mr. Moore spent the greater part of his time in retirement, reading his Bible and other devotional books. The last four years of his earthly pilgrimage were years of extreme suffering. For two years he did not go out of his chamber, and for eighteen months he was confined to his bed. Like Job, he was literally full of sores, "from the sole of his foot unto his crown," and like him, he was "patient in tribulation." He often expressed an entire submission to his calamity, a willingness to endure all that God should call him to suffer; and occasionally a desire to "depart and be with Christ, which is far better."

In the last conversation which his pastor had with him, he said in substance, "My memory is gone, my flesh is gone, all is gone, and I am willing to go." What but the religion of Christ could give consolation under circumstances like these? Was not the day of his release better than the day of his introduction into a scene of such suffering?

He desired, before his death, to have his body laid near that of his old friend, our lamented Dea. John Bolles, in whose family he spent about twenty years of his life. It is a gratifying contemplation that their spirits are to-day uniting in ascriptions of praise to their common Saviour, and that on the morning of the resurrection, their bodies will arise in "glorious form," and go up in company, to meet him at his coming.

In this city, on the 23d inst. of consumption, Mrs. Margaret M. Peet, aged 33 years, wife of Mr. Harvey Peet, Principal of the Deaf and Dumb Asylum in New York. On the 18th inst. Mrs. Wealthy Bliss, 68, wife of Mr. Isaac Bliss. Mrs. Bathsheba Ely, 55, wife of Mr. Eli Ely.

At Wintunbury, on the 26th inst., Chauncey P. son of Mr. Bethuel Gillet, aged 3 years.

At Willington, on the 14th ult., Abel, son of Rev. Alva Gregory, aged 4 years and 6 months. On the 14th inst., Wm. Lee, son of Mr. George Byrne, aged 18 months. On the 21st inst., Ann M., daughter of Mr. Geo. Byrne, aged 3 years and 6 months. On the 16th inst., a child of Mr. Henry Harrington, aged about 6 months.

At Bolton, on the 7th inst., Mrs. Irena Trall, 50. At Middletown, Miss Lydia M. Hall, 40. At Haddam, Capt. Chauncey Smith, 61. At New London, Mrs. Chappell, aged 23, wife Mr. James Chappell.

At Norwich, Uriah Tracy, Esq. 79.

POETRY.

BURIAL OF THE DEAD.

"And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise.—*St. Luke, vii. 13, 14.*

Who says the wan autumnal sun
Beams with too faint a smile
To light up nature's face again,
And, though the year be on the wane,
With thoughts of spring the heart beguile?

Waft him, thou soft September breeze,
And gently lay him down
Within some circling woodland wall,
Where bright leaves, redd'ning as they fall,
Veil gaily o'er the waters brown.—

And let some graceful arch be there,
With wreathed mullions proud,
With burnish'd ivy for its screen,
And moss, that grows as fresh and green
As though beneath an April cloud.

Who says the widow's heart must break,
The childless mother sink?
A kinder, truer voice I hear,
Which e'en beside that mournful bier,
Whence parents' eyes would hopeless shrink,

Bids weep no more—Oh heart bereft,
How strange to thee, that sound!
A widow e'er her only son,
Feeling more bitterly alone
For friends that press officious round.

Yet is the voice of comfort heard,
For Censor hath touched the bier—
The bearers wait with wondering eyes,
The swelling bosom dares not sigh,
But all is still 'twixt hope and fear.

Even such an awful soothing calm
We sometimes see alight
On Christian mourners, while they wait
In silence, by some church-yard gate,
Their summons to the holy rite.

And such the tones of love, which break
The stillness of that hour,
Quelling the unbidden spirit's strife—
"THE RESURRECTION AND THE LIFE
AM I: BELIEVE, AND DIE NO MORE."

Unchanged that voice—and though not yet
The dead sit up and speak,
Answering its call; we gladder rest
Our darlings on earth's quiet breast,
And our hearts feel they must not break.

Far better they should sleep awhile
Within the church's shade,
Nor wake, until new heaven, new earth,
Meet for their new immortal birth,
For their abiding place be made.

Then wander back to life, and lean
On our frail love once more:
'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store.

Then pass, ye mourners, cheerily on,
Through prayer, unto the tomb,
Still, as ye watch life's falling leaf,
Gathering from every loss and grief
Hope of new spring and endless home.

Then cheerly to your work again,
With hearts new braced and set
To run, untired, love's blessed race,
As meet for those, who face to face
Over the grave their Lord have met.

From the Genius of Temperance.

EXTRACTS FROM THE DIARY OF A RUM-SELLING PROFESSOR OF RELIGION.

February, 1830.

Monday, Feb. 1.—Had a good discourse from our new minister yesterday; did not say one word about temperance; how unlike our old canting Elder B. The troubles of the righteous are great—thank God that after so many difficulties, correct principles have conquered. Have now the affairs in my own hand, and I will play the cards to suit myself. Judge B's sons called at the store; wanted me appointed administrator on the estate of their father, suddenly deceased—agreed to accept the office. Morning prayer, as usual—too much fatigued for the duty at night.

Tuesday.—My new house is nearly completed—it is built on the lot formerly belonging to neighbor B. His widow called at the store today—how thin and pale she was—what a heavy cough! How feeble and weak her step was, and her form how unlike to what it was on her bridal eve! poor woman! felt my heart pain me a little to see her so pressed down with grief. She looked as though her heart was broken. Made her a present of 1 1-2 yards of check for an apron—"Remember the widow and the fatherless."

Wednesday.—Business dull—this d—lish Temperance Society in town has drawn off many of my best customers: another instance of Elder B's friendship for me. A meddling fellow called H—, lectured in town last night; talked about religion and temperance, as though no man that sells rum can be a Christian! Oh bigotry and intolerance! when will men, professing to be Christians, be so far like their Divine Master as to allow me the free exercise of my own conscience to say whether I shall sell ardent spirits or not. Found to-day that my second son William had joined a temperance society—ordered the fool instantly to withdraw his name.

Thursday.—Heard to-day that widow B. was dead—she had caught a dreadful cold at my store on Tuesday. The poor house keeper says she had not smiled once for the two years she has been there. She is a sister in our church, and Elder B. used to say she was a sincere Christian. She was foolish for marrying the man she did; she might have known that a man with so gentle a disposition as he had, could be easily induced to drink. He died a drunkard—she a broken hearted woman—and both of them were (conscience will compel me to write it) my victims. Squire N. still lies exceedingly low: he raves incessantly at the death of his wife.

Friday.—Peter D. has to-day enlisted, to get rid of paying my execution; wonder what will become of his wife and children. She begged for some wood yesterday, at the poor house, and said that she and her children had not seen a fire for two days. And yet her worthless husband is constantly revelling over in Sam D's grog shop. I have lost his custom since I threatened to sue him, and now the villain has gone and enlisted; truly a grateful return for my confidence in trusting him. Elder B. rode past the store to-day—some mischief is hatching now the arch canter is come.

Saturday.—Rode over to see Squire N. to-day; found him considerably better. He looked sadly altered—could not conceal the fact from my own mind, that temperance had made sad inroads upon his former fine healthy appearance. Report says, he treats his daughter with great brutality; thought so from her appearance—how anxious and pale her countenance was, and her once bright eye seemed to have become dim with weeping. Conscience troubled me a little when I saw what sad ravages her father's treatment had made in her appearance. Wonder why she wept so violently when I entered her father's sick room? Something within me says, she remembers how I laughed at her mother's tears. How absurdly people act—to blame me for other people's faults!

Sunday.—Morning prayer, as usual. Attended divine service: what a truly eloquent preacher our new minister is! says a man's conscience must be the judge of all his actions: exactly my creed. Met Deacon W. to-day—He observed, "why don't you give up the sale of Rum?" I answer, "I have a growing family to provide for; and I can't conscientiously, in duty to my family, relinquish the sale of it." He says "I have a seared conscience.—(Mem. Remember that!) that I have already driven away one of the best of ministers—made a confirmed loathsome drunkard of the once esteemed Deacon N. that I have been instrumental in ruining Squire N. both body and soul—that I sent his wife to an untimely grave—and that my business was the procuring cause of wretchedness and want; that I had already ruined many families—broke many hearts—driven many to desperation and crime, and that hell itself could not have devised a worse evil than my cursed dram shop." This is the liberality of these unfeeling temperance folks.—However Deacon W. you'll smart for this.

Monday.—Deacon N. called at the store to-day, in company with our new minister; told them I had been insulted by Deacon W. They both united with me against him, and we agreed to get rid of him. Treated the Deacon and minister to a glass of pure Santa Croix—they pronounced it excellent. Had young S. committed to jail to-day for debt. His father refuses to pay his bills any longer—am somewhat fearful I shall lose my demand.

Tuesday.—Was called up last night to issue a warrant for the arrest of Peter D. the blacksmith—horrid to relate, the man in a fit of intoxication had murdered his own wife. I went to see the corpse and found her head was literally split in twain. It appeared from the statement of one of the children, that her husband came home and in his usual brutal manner ordered her to fulfill some menial duty. She arose with her usual submission to obey; but, whether from sickness, cold, or debility, she sunk on the floor. He seized his axe beside the door, and one blow upon the defenceless head, sent her immediately into eternity. An thankful I did not sell him the rum that stimulated him to this act. The offence must rest upon Samuel D. Great excitement abroad.

Wednesday.—The tragedy is not yet over—Peter D. has cut his own throat since he was committed to jail. Deacon W. observed in conference meeting this evening—"that this was the drunkard's end—and that the one who made him a drunkard ought to have it inscribed upon his tomb stone." Freedom of conscience—liberality—how little known and practiced among these stiff temperance adherents; suppose this affair will be magnified into something horrible by every cold water society in the country.

Thursday.—Understood to-day that one of Judge B's sons had joined the cold water society; contemptible fool! to let his conscience be bound down. Wonder what our temperance President and Elder B. will say, if I should tell them that Isaac W. one of their cold water folks, comes over to my shop after rum, and brings a lamp feeder to put it in? I believe this society is got up for political effect; understood to-day that it was their intention to turn me out of my office in the spring. Let them do it if they can.

Friday.—Elder B. called at the store to-day. Said Squire N. was dying. Felt a pang at my heart at this news which I never experienced before. Went immediately over to see him; found him extremely low, and in a state of phrenzy bordering on madness—raving incessantly for rum, and then uttering the severest denunciations against me, and all the rest of his old friends. Called me the cause of his ruin; said I once was the cause of grieving the Holy Spirit from him, (too true) that I allured him to drink against his will (ah, conscience says, this is too true, also!) that I have been the cause of the death of his wife—that I have ruined him for this world and the next—(hard talk to an old friend like me)—that I have made his daughter a beggar, (this is news) that I am a cold, calculating, hardened hypocrite, (have been told this too often before by people on their death bed ever to believe it.)

Saturday.—Squire N. died this morning—imprecating curses upon me as the author of his ruin to the last! wickedly unjust—ungrateful return for my kindness in trusting him—and the other numberless favors I have bestowed upon him. However, this is the way of the world—ingratitude. If I had not sold him rum, others would: why not blame others as well as me?

Sunday.—Two good sermons to-day. Exhortations in the conference meeting as usual—felt considerably edified.

Monday.—Good news! good news! Charles P. the temperance grocer, has failed—excellent! excellent! If his principles won't support him, what's the use in his supporting them? The President and Secretary, and other officers and members induced him to open a temperance grocery in opposition to me. Like a fool, he consented—and then, instead of their giving him their custom, if they found they could buy an ounce of tea or a quarter of a pound of sugar more of me for a dollar than they could of him they would buy of me—oh! excellent principles! glorious consistency! true cold water system of managing—principle sacrificed to interest; and that, too, for the paltry sum of not more than ten cents! Success I say to the temperance cause!!

Tuesday.—Squire N. buried to-day; how unnatural he looked; his face was still bruised with the marks of the fall he had about three weeks ago. How his house, and garden, walls, barns, &c. have gone to ruin—don't look as they did four years ago—think I may purchase the estate now, and make a handsome speculation on it—must rub up my notes and mortgages to-morrow, and see if they will not cover it.

Wednesday.—Arose early—felt unusually unwell; took an extra glass, which restored my nerves a little—strange what a cheering effect a good glass of St. Croix will have; how it quickens the blood—clears the head—restores animation, &c. &c.—how foolish this crusade against ardent spirits. Doctor P. called at the store to-day, filled his jug; paid up old scores, Judge B's son William called as usual—said his brother acted like a fool in joining the temperance cause; is determined for himself to drink just when and where he chooses. Applauded his courage; this is true liberality.

Thursday.—A coroner's inquest in town to-day over the body of Bob P. of C.: verdict—"death in consequence of drinking to excess of ardent spirits." This foolish fellow called at my store about 9 o'clock last evening, got trusted for a pint of N. E. Rum—was found this morning in the highway frozen to death, with a broken bottle beside him; hard, but if men will be fools—why, let them, I say.

Friday.—Have been astounded, astonished, overwhelmed and mortified to-day, to hear that my eldest, my favorite son Benjamin, has become a confirmed drinker! Never noticed it in him, never dreamt of it—have always given him charge of my bar. Told him the news I had heard of him: he never denied it. Wonder what made him smile so bitterly—and why he treated his father's fears with so much neglect?

Saturday.—Found Ben. completely drunk before breakfast this morning; attempted to reason with him, but might as well attempt to reason with a mad man: told me he would drink when he chose, that my bar had ruined others, and that my encouraging them to drink first planted in his nature a thirst for Rum.—Oh, how the blow strikes home. Squire N., I already feel your curse; but away with this weakness—must use some energetic measures to reclaim my son. William B. called as usual to-day—for once felt unwilling to sell him any liquor.

Sunday.—A cold day—attended divine service as usual—exhortations and prayers in the evening conference. Wonder why so many hung down their heads, as if ashamed to hear me speak, and what deacon W. meant when he said, "men might show a great zeal for the salvation of others, and yet be governed by an abominable principle of selfishness!" Have heard and received enough from this deacon W.; forbearance is no longer a virtue.

Monday.—Ordered Benj. from the shop to-day—forbid his entering it again. How ungrateful he is to send so many pangs to my heart—wonder why my wife's eyes were so red to-day, and why such a gloom seems spread over my whole family circle? Ellen N. (Squire N.'s daughter) called at our house to-day, is going in a few days to reside with her uncle in P. Poor girl! she looked as if her heart was broken with grief! How she wept when I entered the room! was appointed administrator on her father's estate to-day—represented insolvent!

Tuesday.—A church meeting to-day. Had deacon W. arraigned before the church for his ungentlemanly treatment. Voted that his conduct was deserving of severe censure. The deacon immediately resigned his office, and requested his dismission from the church, which we granted; trust I feel thankful to my heavenly father for his protecting care of me through so many trials.

Wednesday.—A cold water meeting here to-day—fudge for all their resolutions! have the names of at least half the members of the Society upon my Leger: wonderful interest they feel in the success of temperance, to patronize such a monster as they say every rum seller is! glorious consistency! hope to see more of it.

Thursday.—Deacon N. returned home to-day—could not pay his account as he promised—left it with the attorney for collection. His wife called at the store; she appeared like a woman acquainted with grief—entreated me to use my influence to induce her husband to desist from drinking; would not promise; strange why people will be so foolish as to make such absurd requests! If I did not sell rum to him, others would; and if such men as the deacon drink, it surely can be no harm for me to sell it.

CULTIVATION OF THE MENTAL POWERS.

In the cultivation of the mental powers in the young, a point of essential importance is the selection of proper and worthy objects of acquirement. In the general conduct of education in this respect the chief error appears in general to have been, devoting too much time and attention in females to superficial accomplishments, and in males to mere acquirement in languages and mathematics: and the great object to be kept in view from the very earliest period is the paramount importance of the actual knowledge of things on subjects of real utility; the actual cultivation of habits of observation, inquiry, association, and induction; and, as the foundation of the whole, the habit

of steady and continued attention. The cultivation of these mental habits is of greater value by far than any one acquirement whatever; for they are the basis of all future improvement, and are calculated to give a tone to the whole character.

In this brief outline I have said nothing on the subject of religious instruction; for the same rules apply to it as to branches of inferior importance, in as far as it is to be considered as engaging the intellectual powers. The chief error here appears to be, the practice of trusting too much to the mere repetition of tasks or catechisms, without that kind of direct personal instruction which is calculated to interest the attention, to fix the truths upon the understanding, and to cultivate the habits of association and reflection. A leading branch of this subject, the culture of the moral feelings, does not belong to our present inquiry; but it is impossible to mention it without alluding to its intense interest even in a philosophical point of view. One of the most striking phenomena, certainly, in the science of the human mind, is the high degree of culture of which the moral powers are susceptible, even in the infant mind, long before the powers of intellect are developed for the investigation of truth.

In reference to the whole science of education nothing is of greater importance than the principle of association, which exerts a most extensive influence, not in the remembrance of facts alone, but in perpetuating and recalling mental emotions. We take a very limited view, indeed, of this great subject, if we confine education entirely or chiefly to the acquisition of knowledge, or even to the culture of the intellectual powers. That system is deficient in its most essential part which does not carry on along with these a careful and habitual culture and regulation of the passions and emotions of the young: their attachments and antipathies, their hopes and fears, their joys and sorrows; the cultivation of the social and benevolent affections; the habit of repressing selfishness, and bearing inconveniences and disappointments without murmuring; a disposition to candor and ingenueness, and a sacred regard to truth. Their future character as social and moral beings will be greatly influenced by the manner in which they are taught from an early period to regulate their emotions, by directing them to adequate and worthy objects, and controlling them by the great principles of wisdom and virtue. In this important process the principle of association exerts a most extensive influence. The stern lessons of morality, and even the sublime truths of religion, may be rigidly impressed upon the minds of the young, and may, in after-life, recur from time to time as a mere matter of remembrance; but many must have experienced how different is the impression when they recur in close association with a father's affection and a mother's tenderness—with the lively recollection of a home, where the kindest sympathies of the human heart shed around the domestic circle all that is lovely in life, while a mild and consistent piety habitually pointed the way to a life which is to come.—*Dr. Abercrombie.*

From the Vermont Chronicle.

LITTLE GEORGE AND HIS BIBLE.

George was the youngest son of his parents. When about four years and a half old, God gave him a little sister. He saw that she was a lovely infant, and he loved her very much, and could not be persuaded to part with her; but often wept when friends urged him to do so.—But one day when a lady called and said to him, "George, what will you take for the baby?" "George answered, "I will take a pretty Bible." His mother said, she presumed he did not understand the question. The lady then said, "May I take the baby home and give you a Bible?" He said, "Yes; one that has my prayers in it;" (probably meaning one suitable to use at family worship;) but the tears in his eyes told the struggle that rent his heart. A few days after, George was at the house of this neighbor, and she inquired again about the exchange. He still adhered to it; but when he returned home, he came into his mother's room and said, weeping, "I want the baby, and I want a Bible too." His mother told him he should have a Bible without selling his little sister to buy one, and a nice new Bible of his own.

Now, dear children, how much would you give for a Bible? Suppose some person should propose to give you what you most desired.—What do you think would first come into your mind? Would it be a new hat, a new dress, or some pretty toys? Or would you prefer a Bible? Inform me, children, how much would you give for a book from heaven, that would tell you how you might be good, and make all good people love you? How you might be happy while you live, and go to heaven when you die, and be happy forever? Would not such a book as this be worth more than all the toys and nice clothes you could get? Most certainly it would. Such a book is the Bible. Now, dear children, seek to obtain, each one of you, a Bible. Read it diligently and prayerfully, and follow its directions; then you will certainly be wiser and happier than if you were kings or queens, and had all the riches you could desire, but were destitute of this precious guide to heaven.

A MOTHER

SPURRED RYE.

Rye is liable to be diseased by an insect depositing its animalcula in the grain, which causes it to sprout and produce an excrescence like a cock's spur, of a hard texture. When ground down with the flour, or used in distillation, it proves a mortal poison; and at times has proved a pestilential scourge of Europe: it has been equally fatal in America, and is supposed to have been the chief cause of the plague in London. In 1811 and 1812, a great number of lives were lost from the spurred rye being used as food, and liquor distilled from the rye. The great mortality was chiefly confined to New York and Vermont. Upwards of twenty thousand victims fell a sacrifice to the ravages produced by that dreadful poison.—

Meeting after meeting of the faculty took place, to endeavor to discover the cause; and after the most mature deliberation it was discovered by Dr. Hosack and his party, that it was a poisonous miasma floating in the air, confined to certain prescribed limits and affecting certain persons, more particularly those that were in the habit of drinking gin:—the best apology for their ignorance of the true cause, the ergot or spurred rye. What made their report the more ridiculous was, that there was at that time a fine, clear, black, hard frost, and the healthiest weather that could be imagined. Many of the members were skeptical and could not believe the report; they thought that owing to the fine weather it was impossible for the contagion to exist in the air; others were of the same opinion with the doctors. One of the non-contagionists wrote and requested me to go to Albany, where the disorder was then raging, and wished me to endeavor to discover the cause of the afflicting calamity. On my journey from New York to Albany, where the legislature of that state was sitting, I stopped at a place called Kinderhook, and being cold, contrary to my usual practice, I drank a glass of gin. I had not drunk it many minutes before it affected me as if I had taken something boiling hot into my stomach. Although I immediately took an emetic, which produced the most active effects, the poison had taken so firm a hold of my constitution that my throat and rectum were extremely painful. I had a cold perspiration towards the morning, with a pain in my bones and head, whereas I was in perfect health before I drank the gin. I accused the tavern-keeper of putting poison in the gin; a gentleman of the town who heard me and had observed that the habit of gin-drinking in the place had died, seconded me in my charge. The landlord declared he was innocent, and referred us to the distillery. Upon our applying, the distiller was much alarmed at our charge of his putting poison in the gin; and added it would be his ruin if the report got abroad, in consequence of the great mortality. He took a voluntary oath that he put nothing but the pure grain into his gin, and invited us to see the grain in the still house loft. We found on inspection badly cleaned and probably one tenth of it spurred rye, or rye vitiated by being infested with the clavus or ergot. I was quite astonished when I saw it, particularly as it was so well described by Dr. Darwin as being a pestilential scourge in various parts of Europe, producing what is called by Dr. Mason Good, in his history of medicine, mildew mortification: in America it was vulgarly called the dry rot. One of the skeptical of the faculty, on being requested to analyze the article, and report on this subject, took a few of his acquaintances some distance into the country to dine at his father's farm, where an opportunity offered to prove whether the ergot was injurious or not, for a large quantity of it that had been separated from the rye was given to the pigs; and from its fatal effects (as it caused their death the next day) the father became a convert to the opinion.—*Whitlaw, on the Causes of Inflammation, &c.*

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